

Vedanta Sandesh



Cover Page



The 'new' Ram Lalla statue at Ayodhya is indeed an awesome work of art, and will be a new face of Ram Lalla - Ram as a child for generations to come. It was installed and consecrated on 22nd Jan 2024 at the newly constructed Mandir at Ram Janmbhoomi Sthal at Ayodhya by the Prime Minister of the country Sh Narendra Modi.

The expressions on the face of idol are indeed that of a child, innocent, smiling & exuberant. The idol is 5 ft tall and stands on a three ft pedestal, making it an eight feet statue, helping the devotees a to get a good darshan of Bhagwan.

The statue has been lovingly made by Sh Arun Yogiraj, a well-known sculptor from Mysore who has already made many historical statues. The stone used was a 1000 years old stone - Saligram. Before consecration it was a statue, but now it is Sri Ram himself standing there to bless one & all.

Jai Sri Ram.

S T A N D A R T S C O N T E N T S



Vedanta Sandesh

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Editor

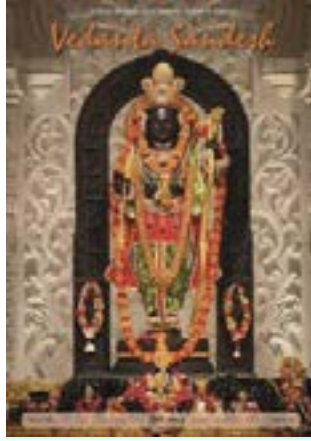
Swamini Samatananda Saraswati



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वेदान्तार्थविचारेण
जायते ज्ञानमुत्तमम्।
तेन-आत्यन्तिक-संसार
दुःखनाशो भवत्यनु।।

The highest knowledge arises from an inquiry into the meaning of the Vedanta. By this knowledge, immediately a total annihilation of all sorrows of birth and death takes place.

Vivekachoodamani - 47





Message from Poojya Guruji

SIGNIFICANCE OF SRI RAM MANDIR IN AYODHYA



Consecration - a redemption of Self Pride

Consecration of Sri Ram Mandir in Ayodhya is a civilizational moment, and with the blessings of Ramji it went off peacefully and in grandeur par excellence. It is redemption of self-respect and pride of the majority community. Initially there was a grand Ram Mandir in the same place, and obviously it was

Significance of Sri Ram Mandir....

so grand that the invaders felt small seeing its grandeur. So they had the only option - break it down and construct a Mosque in that same place & edifice. That basically became their victory tower and Hindus were given a message that now they need to remain subservient to the new rulers and obviously convert to their more powerful religion. Exactly the same thing happened in Kashi and Mathura, and many other places all over the country.

The invaders felt small seeing the grandeur of the old Ram Mandir, and brought it down.

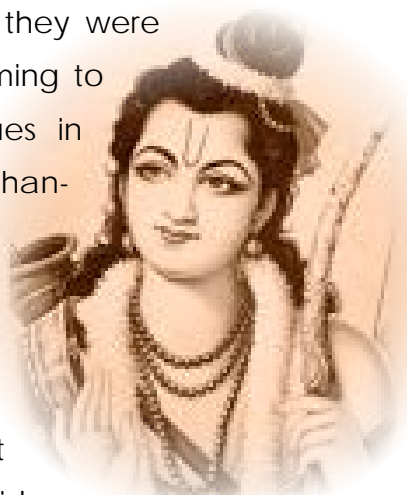
The Legal Hassel's

Not only the Mughals remained in power for a very long time, and later there were legal hassles and political compulsions. The majority community was feeling let down



Significance of Sri Ram Mandir....

but the problem was that they were a divided lot. With BJP coming to power many pending issues in the country were boldly handled and sorted out. The court too gave verdict in its favor and the path was paved for the construction of Sri Ram Mandir. The Trust and the powers that be did their best and something historical was finally formed.



Ramji symbolizes the best of Hindu values

Bhagwan Sri Ram epitomizes the best of Hindu values and vision. He is Sakshat Brahman and being aware of his transcendental nature he lived a selfless life for the betterment of the people without any fears or fa-



Significance of Sri Ram Mandir....

vors. His rule symbolizes the best rule which a human can ever dream of. He became a role model for generations of rulers - and obviously very unlike the religion of invaders. He is a Maryada Purushottam at various levels of relationships. An ideal role model for people to follow. People will have a place to get inspired by and become aware of the timeless values and vision. This not only helps every individual but he is revered all over the country. North, South, East & West, apart from millions in foreign lands. He can become a source of national integration and also motivation of that which really matters.

Bhakti & Upasana is the best way to start Bhakti and Upasana is the first place to start ones adhyatmic journey and a country with inspired and magnanimous citizens alone



Significance of Sri Ram Mandir....

can create wonders - for themselves and the country at large. This was what was lacking in the rule by different rulers till now. We had a prosperous country which every ruler came and looted for their selfish ends, and the country was literally going to dogs. We wish & hope that such a transformation is brought about in the country and the country truly starts rising.

**Ultimately Knowledge
alone liberates**

In this context we need to remember that Karma & Upasana is a great place to begin but there are



TTrue Dharma helps us to live a worthy life here, and also prepares us to wake up to the timeless.



Significance of Sri Ram Mandir....

different sadhanas at higher levels. That is what Bhagwan himself reveals in his various teachings in various places. Ultimately Ramji is omnipresent - present in & out of everything and awakening to his timeless principle just requires some special knowledge - called Brahm Vidya. That is Sanyasis do and that's the way to go, but only those people can enter the portals of Brahm-Vidya who have first become a devotee of Lord. They need to become Sattwic, and that is what Bhakti does.

The journey has started in earnest but obviously there is a long way to go. With the blessings of Ramji everyone will be definitely blessed. Om Jai Sri Ram.

Om Tat Sat.





DRIG DRISHYA
VIVEKA

Swamini Samatananda

Shloka - 14



सृष्टिर्नाम ब्रह्मरूपे
सच्चिदानन्दवस्तुनि ।
अब्धौ फेनादिवत्सर्व
नामरूपप्रसारणा ॥

Creation is the manifestation of names and forms in the Reality which is Existence - Consciousness - Bliss, like foam etc. in the ocean.

DRIG DRISHYA VIVEKA



In the previous shloka the Revered Acharya introduced Maya Shakti as being instrumental in manifesting the entire Jagat. It has been explained that the two powers of Maya the veiling power (the power to veil the truth) and the projecting power (the power to project and create something) are responsible to create the entire Universe. Having revealed this it is now equally significant to understand what is the nature of the Jagat that has been created.

Drig Drishya Viveka

The world of names and forms is of utmost importance to every Jiva. Infact the objective world is seen as the only source of joy and security for the Self. We constantly seek our happiness and sense of security from the objective world. Unfortunately this seeking goes on endlessly not only in this birth but for many births to come, as the world of names and forms is not only ephemeral but fails to give us satisfaction. Our means of contentment keep changing but contentment and security is always beyond the horizon. This journey of eternal seeking is called as Samsara in our Scriptures. Samsara is an endless journey of seeking and yet reaching no-where. Having understood this one then needs to understand what is the nature of this creation? Does it have any real existence? Can it really



Drig Drishya Viveka

quench our thirst and satiate us or is there an underlying truth we need to inquire upon? So let us see what our Scriptures and our Revered Acharya reveal to us.

As an existing creation cannot come out from non-existence, so Brahman of the nature of pure existence existed before creation.

In this shloka the Acharya says that existence is not created out of non-existence, definitely a truth of the nature of pure existence was there. Nothing is created out of Shunya. God wields his creative power and first created pan-cha-mahabhutas and then the creation from them. Ultimately creation is a manifestation of different names and forms which potentially existed in the unmanifested form. This unmanifested potential creation is called as Maya - the creative power of Brahman. As we saw in the previous shloka Maya has two powers-the pow-



Drig Drishya Viveka

er to veil the truth and the power to project. As and when a Jiva is ignorant about his true nature it starts projecting its world. The creation is thus invoked and manifested through our Vikshepa Shakti-our projecting power. This is explained here with an example of bubbles, waves and foam which manifest in the Ocean. We can see a constant creation of waves big and small, peaceful waves and mighty roaring waves. At times there are bubbles and then every wave carries a layer of foam with it. All these are dif-



Drig Drishya Viveka

ferent forms which have been given a name of wave, bubble and foam. These are not substances that have been created but all these names and forms are a play one can witness on the Ocean which is nothing but substantially a huge and deep body of water alone.

All names and forms in the Ocean have their existence on the substance of Water. Without the substratum of water no wave, bubble or foam can ever exist. Thus all waves etc are dependent on water for their existence but water is not dependent on the waves etc for its existence. In fact it existed even before the form of wave was created, it continues to be the substratum of the waves and it will continue to exist when the wave has dissolved. Similarly at the level of cosmic creation all names and forms in

Just as water is the Atma of waves, so also pure Sat is the Atma of everything thing here.



Drig Drishya Viveka

this Universe have their existence in the substratum of Brahman, which are invoked by its Maya Shakti. Names and forms play in Brahman like iron filings dance on the substratum of magnet. The power of Maya and it's manifested names and forms are dependent on Brahman for its existence where as Brahman is not dependent on Maya and it's creation. Brahman is the all-pervading substratum in and through creation, sustenance and dissolution.

Since all names and forms do not have any independent existence of their own they do not have any reality of existence. Thus all names and forms are mithya, a play of Maya Shakti. Naam rupa is Mithya and Brahman is Satyam.



Drig Drishya Viveka

Thus the Acharya says-Brahman is Satchidanandavastuni. Brahman is that Reality which is of the nature of Sat-Chit-and Ananda wherein the entire play of names and forms are playing. Sat is Existence, Chit is Consciousness and Ananda is limitless. Here Ananda is not worldly happiness. Happiness is an emotion of the Mind whereas Brahman is the substratum of the Body-Mind and Intellect. It is independent of Matter. Brahman exists before the manifestation of names and forms, it pervades in and through all creation and it alone remains in and through dissolution too. The difference is that the state of Brahman is beyond all sensory perception. Brahman is untouched by worldly transactions. All worldly transactions take place at the level of manifested consciousness.

We get a glimpse of this state when we are in deep sleep state where there is no body consciousness and the Mind and intellect too have



Drig Drishya Viveka

dissolved. Yet 'I' exist and I am aware of this existence when I wake up. In my dream state I project a world of names, forms and situations and so also in my waking state. Thus the waking state is also as good as a dream state since it never brings about any contentment.

In this manner as we come to discover the nature of the world of names and forms as an illusion one comes to see the futility of seeking contentment and security from it and thus the enquiry into that which is the 'Reality' begins.





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The Art Of Man Making

The Supreme State of Yoga

P.P. Gurudev
Swami Chinmayanandaji

THE ART OF MAN MAKING

Till now, many instructions regarding meditation have been given. But the student who is still at his egocentric level of consciousness can never appreciate them all, in their full significance. Therefore, the Teacher must give enough data, if the seeker is to, at least intellectually, gain a vague comprehension of what his Goal is, and to know what his vision of life will be, when he has his transcendental experience in



The Art of Man Making

meditation. In the following three verses, Sri Krishna gives us a “peep” into ourselves and into the state of fulfilled meditation.

He carefully defines in measured words. There where he feels that Infinite Bliss which is comprehended by the pure intellect but never by the sense-organs and established wherein he never again slips from his Real State. The mind collapses in total meditation. It’s thought dries up and the experience is Infinite Bliss. This state of Bliss can be comprehended by a pure intellect, meaning an intellect which is not disturbed by the outgoing excitements of its mind. Where the mind is fully subdued, the intellect becomes quiet. And in the quiet intellect, the Supreme Consciousness, as Bliss, reflects clearly for the seeker’s comprehension. This state is not “perceived” by the senses as it transcends the senses. Having attained the Source of all Bliss, a meditator “there-

When the clouds of thoughts are quietened and negated the Surya like Self stands revealed.



The Art of Man Making

after never again slips from his Real State”.

Almost in the same breath, the Geeta Acharya continues, Having gained which, the seeker comes to regard no other gain richer than that and wherein established, he is not moved even by the heaviest of sorrows. Here Krishna talks in the idiom of the imperfect, in the vocabulary of the worldly. We now live an extrovert life to ‘gain’ satisfaction. It is for this that the senses roam among the sense-objects, the mind seeks and the intellect becomes restless.

The meditator, as he grows in inner poise and balance, comes to a state where he gains an experience, at once satisfying all the layers of his personality—a gain having gained which he regards no other



The Art of Man Making

gain richer and so his senses, mind and intellect refuse to rush out to roam in their usual fields of gratifications.

*An awakened one is never shaken even a bit
by the greatest of sorrows.*

Having attained this inner Source of all Bliss, a meditator is not shaken even a bit by the greatest of sorrows or personal tragedies in the outer world. He is no more dependent upon the world around him for happiness and satisfaction. He has un-earthed a palace of Bliss within himself, and in his newly awakened state, he can ignore and laugh at all worldly pains and physical tragedies, as though they are all happening for his entertainment-away from him-around him-all in him but not of him.

Having thus explained the state of Transcendental Consciousness, Krishna shoots from the hip, Let that state be known as Yoga-a state of di-



The Art of Man Making

voiced from contact with pain. This Yoga is to be practised with perseverance, undisturbed by waves of depression.

The state of blissful peace, of steady meditation, the state of Yoga, insists Krishna, "is to be practised with perseverance"-without allowing waves of mental depression to cool its fire and warmth.

This Yoga of meditation is interestingly described as "a state of divorce from contact with pain". We are ever in a state of pain because we are ever expressing ourselves through the body-mind-intellect in a world of objects-emotions-thoughts. These equipments and the objects of their experiences are all ephemeral, changing, finite. As such, joys from



The Art of Man Making

sense-objects of the world can only be temporary, finite. The end of joy is pain. Thus wedded to our matter-equipments we come to experience in the world of objects a life of pain and sorrow.

To detach ourselves from this triad of instruments of experiences is to end all pain. Where pain ends, joy glimmers over the horizon. This pulling away of our Consciousness, which is now streaming out through the body-mind-intellect, and gathering it all in one immediate and total self-awareness, is true Yoga. All acts of discipline or schemes of behaviour that ultimately contribute to this self-withdrawal of Consciousness from the equipments of experiences are called Yogas, the spiritual practices.



The Art of Man Making

Thus Yoga, “divorce from contact with pain” - is to be diligently practised without allowing the mind to thwart the Yoga efforts with its moods of depression and sense of hopelessness. With faith in yourself and in the Lord, the Yogeshwara, strive on. Success is sure to the sincere, to the courageous, to the cheerful. Be sure of the path. Be confident of the results. Be firm in your determination to reach the Goal. Let nothing deter you on the path-neither the sorrows and tragedies of the world around, nor the desires and dejections of the world within. And you will gain spiritual experience. You can. You must.



Jivanmukta

Wandering In Himalayas

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The Thoholingamatam Lamasery contd...

Excerpts from the Travel Memoirs of
Param Poojya
Swami Tapovanji Maharaj

JIVANMUKTA

The Hindu sadhus may be divided broadly into two classes:
(1) the uneducated who know nothing; and
(2) the educated who know something.

Even among the uneducated, one may find, though rarely, individuals virtuous and highly devout. But the condition of the rest is sad and pitiable. They lead altogether aimless lives. Also among the educated, except



Jivannukta

in the case of a few blessed individuals, the condition is by no means laudable. Most of them, as soon as they have collected some booklore and feel capable of writing or saying something philosophical, get conceited and begin professing to have attained the supreme goal. Naturally, they become averse to further spiritual practice. Whatever be the doubts or waverings in their minds regarding Truth, they conceal everything cleverly and pose like saints who have already realized God. Such hypocrisy obstructs their progress forever.



Think of the deep humility of Shree Suka Brahmarshi, son of Vedavyasa: he was the perfect brahmachari to whom the water pot and the deer skin descended



Jivannukta

from Heaven at the very moment of birth; the great treasure house of knowledge effulgent with the inborn light of the Vedas; a Yogi of yogis in possession of all miraculous powers. Just think how honest he must have been to confess, in spite of his accomplishments, that his mind was still clouded with a doubt regarding the soul! Subsequently, at the behest of his father, he went to Janaka, a kshatriya and householder, confessed his difficulties to him, and sought a solution.





STORY

Section

KARMA



armas of Dhritarashtra led him to be born blind and lose all his son. There is a story that goes on to say-

After losing all his sons in a war Dhritrastra bowed down before Lord Krishna and prayed. “Oh, Lord! There cannot be anyone in this world who is as unfortunate as me. I was born blind, I never saw my children’s faces and I don’t know how



KARMA

they looked like. I never did anything wrong in my life, I was limited by blindness. Why did I still have to go through this terrible punishment? What wrong did I do?"

Then Lord Krishna explained the law of karma to Dhritarashtra, He said," Rajan, There are three types of Karma-

- Kriyamana Karma
- Sanchita Karma
- Prarabdha Karma

Kriyamana Karma is what we do in everyday life and the result we face in a few days. Rest two karmas are related to each other, They stay and get accumulated. Prarabdha Karma is part of sanchit karma that means a collection of past lives karma.



KARMA

After describing the karmas Lord Krishna gives a divine vision to him to see his past 50 births. Dhritrashtra discovered that 50 births back he was a ruthless hunter and once just to have some fun he threw a burning net on a tree full of birds. Thus causing 100 young birds to be burnt to death. While the remaining birds managed to escape, they became blind due to the scorching heat caused by this fire.



Due to the effect of Sanchita Karma, he was destined to remain blind in this Life and also lose his 100 sons.

After listening to Krishna's enlightening explanation, Dhritrashtra inquired "Krishna why did I not get punished in that birth

KARMA

itself, or the next birth, for the great sin that I had committed? Why now?"

Lord Krishna smiled and said, " Your Karma had to wait for an opportune time for 50 Births. During which time you could earn and accumulate enough pious deeds to attain the merit of being born a king and have 100 sons in one lifetime. The Sanchita Karma accumulated over the last 50 births would influence your life as Prarabdha Karma and could then instantaneously confront you with the effects of that evil action."





Mission & Ashram News

*Bringing Love & Light
in the lives of all with the
Knowledge of Self*

MISSION NEWS



Gita Gyan Yajna, Goregaon



MISSION NEWS

Pravachans on Gita Chapter-3



By P. Swamini Samatanandaji



MISSION NEWS



Blessings of Bhagwan Sri Krishna



MISSION NEWS

Gita Gyan Yajya, Baroda



By P. Swamini Amitanandaji



ASHRAM NEWS

Puja of Bhagwan Sri Gangeshwar Mahadev



By Dr. Siddharth Arora, Oxford (UK)



ASHRAM NEWS

Swami Arangananda (Russia) doing Pooja of Shivji



Celebrating 60th Birthday at Ashram

ASHRAM NEWS



ASHRAM NEWS

Visit to Vishram Bagh Park-Indore



*Replica of Sri Ram Mandir of Ayodhya
Art from Iron Waste*



ASHRAM NEWS



Welcoming 2024 with Bhajans



ASHRAM NEWS

*Sri Gangeshwar Mahadev Abhisheka by
Pradeep & Rekha Sharma*



Taking Blessings of Anniversaery

ASHRAM NEWS



ASHRAM NEWS

Bhayan & Bhojan on the eve of 2024



ASHRAM NEWS



Visit to the Wildass Sanctuary in LRK (Guz)



ASHRAM NEWS

Migratory Birds at LRK





गीता ज्ञान शिविर



छह दिवसीय आवासीय शिविर

दि. 3 से 8 मार्च 2024

विषय : गीता अध्याय 15

पुरुषोत्तम योग

(संसार से पुरुषोत्तम की यात्रा)

8 मार्च 2024

महा शिवरात्री उत्सव



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INTERNET NEWS

Talks on (by P. Guruji):

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